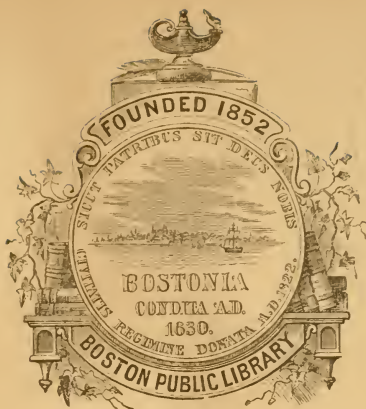


N^o 5466.63





2321

PAMPHLETS.

Roman Catholic
church.

5266.63

722

ACCESSION No. 375,588

ADDED March 9, 1886

CATALOGUED BY

REVISED BY

MEMORANDA.

PAPAL SUPREMACY:

EXAMINED IN THE LIGHT OF SCRIPTURE AND REASON.

A
LECTURE

DELIVERED

BY THE REV. B. L. QUINN,

FORMERLY PRIEST OF THE ROMAN CATHOLIC CHURCH.

CLEVELAND, O. :

LEADER PRINTING COMPANY, 146 SUPERIOR STREET.
1880.

PAPAL SUPREMACY:

EXAMINED IN THE LIGHT OF SCRIPTURE AND REASON.

A LECTURE

DELIVERED

BY THE REV. B. L. QUINN,
FORMERLY PRIEST OF THE ROMAN CATHOLIC CHURCH.

CLEVELAND, O. :
LEADER PRINTING COMPANY, 146 SUPERIOR STREET.
1880.

Entered according to Act of Congress, in the year 1880, by BERNARD L.
QUINN, in the Office of the Librarian of Congress, at Washington, D. C.

LECTURE.

This question is one of great importance to the people of the United States. If the people admit that the Pope governs by divine right and divine appointment—that he has been appointed of God, like Jesus Christ and through Peter, to govern all mankind, as he claims—then they must submit to all the religious demands he may make upon them or their children. This is a fundamental question, therefore, and concerns one of the fundamental doctrines of the Roman system. It is rapidly coming before the minds of the American people, whether Romanism or the American constitution and laws shall govern the country. If it can be shown without doubt that the Pope of Rome stands by divine right in place of God Almighty, then the people ought to submit to his direction. We shall find, before we get through, how the Romanist undertakes to prove this claim.

To be honest with the people, I think it best to quote, not the Protestant bible, but the Roman Catholic bible, the very book I used when I officiated in the Roman Church. How do the Roman Catholic clergy prove that the Pope governs by divine right? They quote Scripture to prove it, and they know that the people generally are disposed to believe the Scriptures.

The leading passage in support of this doctrine of papal supremacy is found in St. Matthew's gospel, 16th chapter:

Jesus saith to them (the disciples): But whom do you say that I am? Simon Peter answering, said: Thou art Christ, the Son of the living God. And Jesus answering, said to him: Blessed art thou Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

They claim that Christ in this declaration meant Peter, and therefore meant to build or establish His Church upon Peter. They claim that the Pope succeeds Peter, and, by right of succession, has also the right to govern the whole Church, and that, as all the people ought to be Christians, the Pope has a right to govern all people; that the gates of hell—meaning all the powers of opposition—will never be able to prevail against the Church established thus on Peter by Jesus Christ, and having, therefore, the sanction of God the Father, and the enlightenment of the Holy Ghost. People who are not accustomed to reason closely, and who are taught to place implicit confidence in the teachings of the clergy, readily conclude from this that Protestantism is outside of the Church, and that, therefore, Protestants are outside of the lines of salvation.

Now, in opposition to all this, we assert that Christ did not appoint Peter to rule and hold supremacy over his Church. He did not mean in this or any other passage to make Peter the foundation or His Church. What did He mean, then, by this passage? By “this rock” he meant something that could not be shaken by the powers of the earth or the powers under the earth, and that something was His own divinity. The examination of Scripture shows that St. Peter was shaken by the voice of a maid. Did Christ mean to build His Church upon a rock that could be shaken by the voice of a maid? Would such a foundation be able to prevail against all the powers of hell? Christ, then, did not mean to build on Peter nor upon the other Apostles, and Peter was the shakiest of them all. No; Christ meant His own divine power and knowledge; in other words, His divinity. Earthly systems are built on things liable to change; but Christ came to oppose all wrong religions, and to establish His Church on something that cannot be shaken by reason or by philosophy. If the Church were founded on human reason or passions it would change; if it was founded on man it would change; but it is based on God, and can never change, but will always stand against the powers of earth and hell. The “rock” is Christ’s divinity, not Peter.

But to examine this more closely. Our Saviour said to St. Peter: "Whom do men say that I am? And he said: Thou art Christ the Son of the living God." That is the declaration of Peter, and Christ commended him, but did not praise him very much. He said:

Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven.

Now, if Christ meant to establish His Church upon Peter, did he mean the man Peter, or the mind or soul of Peter, or the word Peter? The Roman clergy say that *petros* means *rock*. They know that ninety-nine people out of every hundred do not know Greek from Hebrew; but let me ask, if any of these things had been meant, why would it have been required to make a revelation of them to Peter? Was it requisite that God should reveal to him that his name was Peter, and not Jacob, John or Bartholemew? No; but a special revelation as to the fact of Christ's divinity was necessary. And when Christ got the true confession out of the mouth of the wavering Peter—when He got that vacillating, weak-minded man to declare that Jesus was the Christ, the Son of the living God, He said: That is just what I want. I wanted to know that you believed that I am divine—the Son of God. Since you have declared that, I am to declare to you that upon that fact—upon my divinity, I undertake to establish my Church; not upon Peter, or James, or John, but upon my divinity. He drew that declaration from Peter, and wished to have witnesses to the fact.

If Christ meant Peter, why did he not say "upon thee?" or use the plural and say, "upon you will I build my church?" Why did he not say, upon the name Peter, because it means a rock, I am going to build my Church; or upon your mind, or your body, or upon you? No; He said, "Upon this rock"—something apart from Peter—the divine power of God coming to earth in the person of Christ. Upon that he was going to build the Church.

To show that He did mean His divinity, or that He was speaking in relation to something divine, we have His statement in this chapter, which the Roman Catholic clergy very dishonestly conceal from the people. "Then He commanded the disciples that they should tell no man." Tell what? That He had founded His Church upon Peter? That was the very thing the people ought to know. If He was going to build upon this man, it was necessary to tell the world that he was going to do so, and that the successors of this great man were to be called Popes. But He commanded that they should tell no man at that time, that Jesus was the Christ—that He was the Rock.

Then, from this same chapter, we learn that St. Peter himself did not understand that he had been appointed to this position. That is more than we could expect from any one here. If any one here were to be appointed Governor of the State of New York, he would be likely to know it, and he would be likely to feel pretty big—as big as any half-dozen of us. If St. Peter had been appointed to such an honorable position as the Head of the Church, would he not recognize the fact, and show it in his conduct?

As they journeyed along, Christ began to talk about their going to Jerusalem. "And Peter, taking him, began to rebuke him." Now, would any one in this assembly rebuke a person who had just appointed him to be the Governor of New York? And is it not a much more important office to be a Ruler in the Church of God? And yet Peter rebuked Christ.

"And the Saviour said, "Get thee behind me, Satan," or, as the Roman Catholic Testament has it: "Go after me, Satan." Is it possible that Christ appointed Peter to be the foundation of the Church, and then, in a few minutes after, called him Satan? Is it possible that Satan was to be the Ruler of Christ's Church—the man who behaved in such a way as to get such a terrible rebuke from Christ? Is it possible that Christ did not know better than this, to appoint a man to be the Governor of His Church, and directly afterwards to turn

round and rebuke him? One would suppose that St. Peter would have been very quiet and humble after his appointment, and that our Lord would talk to him about his position, and the care of His people; but, instead of that, he calls him Satan. We do not want Satan to govern the Christian Church; and yet there is a great deal of Satanic power in those who rule in that Church, or, rather, claim to rule by the authority of God. This claim has for years been an affront to God, and the source of terrible oppression upon millions of poor people.

Furthermore he says, "Thou art a scandal unto me." Is it possible that the Head of the Church should be a scandal to Christ? Would Christ appoint a man to be the head of the Church who was to be a scandal unto him?

"Thou dost not relish (savorest not) the things that are of God, but the things that are of men." Was not the Church a thing of God? Was not morality a thing of God? Was not the position itself a thing of God if it were created by Christ? Was not the government of the Church a thing of God if organized by Christ? How, then, could Christ, as a truthful speaker and teacher, say to St. Peter that he did not understand the things of God, or his position, office and responsibility, and yet make such a man the Governor of His Church? He did not make him the Governor of His Church. He could not appoint him, because St. Peter turned out to be a scandal to Him, and therefore a scandal to those associated with Him. And yet there are men claiming to govern the Church as the successors of St. Peter; and, indeed, they may have the right of succession to Satan!

We have another instance recorded in St. Mark's gospel, showing that Christ meant to set forth His divine power as the foundation of His Church. We read, chapter 14: v. 61:

But He (Christ) held His peace and answered nothing. Again the High Priest asked Him, and said to Him, Art thou the Christ, the Son of the blessed God? And Jesus said to him, "I am."

That was the simple yet profound and positive declaration of Christ: "I am."

We find in the Acts of the Apostles a passage which shows that a belief in the divinity of Christ was the pre-requisite or the condition of mind required before baptism. Acts 8: 35.

And Philip, opening his mouth, and beginning at that Scripture, preached to him Jesus. And as they went on the way, they came to a certain water; and the eunuch saith: See; here is water; what hindereth me from being baptised? And Philip said: If thou believest with thy whole heart, thou mayest. And he answering said: I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they both went down into the water, Philip and the eunuch; and he baptised him.

This was the great requirement, or test. Do you believe that Jesus Christ is divine? I do. That He is the Son of God? I do. On this condition I baptise you; that is what was required. Not a belief in the papacy, or in the papal doctrines or catechism, but a belief in Christ, on whom the Church is established.

What is the Church? Popularly speaking, it means the assembly of the people who believe in Christ. Upon that belief the Church is founded. Not upon man, or man's doctrines, regulations or commandments; but upon the fact of Christ's divinity. To show that St. Peter denied this faith, we quote the words of the Catholic Testament, (Matt. 26: 69):

But Peter sat without in the palace; and there came to him a servant maid saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him; and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: I do not know the man.

Would not that be a source of great scandal in the Christian Church, that the very leader, the governor of the Church, should swear that he did not even know Jesus Christ? Is that the man upon whom the Church is built? Is there a business man in the City of New York who would entrust his business, and even his family affairs, during six months' absence in Europe, to a man that he knew would betray his best interests? He could not. Is it possible that Jesus Christ did not know as much as an ordinary business man? Is not

the government or training of the Christian Church and family as important as the conduct of any business or the care of any family in this city? And if a man of ordinary foresight and sagacity would not trust his business affairs to such a man, how could Christ entrust His Church to one who would deny Him? That would be appointing a man who would very easily be shaken. And yet Christ said that he would build upon a Rock that would stand against all the powers of hell. You see, Christ did not say that he was going to build upon Peter—upon the name, or the body, or the mind of Peter—but upon “this Rock.” This ought to be well understood by all the people. It was upon his own divine power and authority that He built His Church.

I need not read the other passages which give Peter’s denial, because they are all about the same, and most Protostants, at least, are well acquainted with them.

Another thing seems strange. We have in the Epistle to the Galatians a proof of Peter’s infidelity. This was after the ascension of Jesus Christ. If Peter had been appointed the governor of the Church, we must suppose him to be a very faithful man, converted from his sins of denial; honest, upright and unflinching; never wavering; exemplary, and deceiving no one in any respect whatever—a man above and beyond all censure from anybody. What is the fact? St. Paul says that when Peter was come to Antioch he withstood him to his face—there is the declaration of a very honest man—“because he was to be blamed.” There was this governor of the Church, deserving the censure of Paul just as he deserved the censure of Christ. Is it possible that Christ would appoint to this position a man who had to be admonished and rebuked in this way? We read in Gal. 2: 11:

But when Cephas (Peter) was come to Antioch, I withstood him to the face, because he was blameable. For before that some came from James he did eat with the Gentiles; but when they were come he withdrew, and separated himself, fearing those who were of the circumcision. And to his dissimulation the rest of the Jews consented; so that Barnabas also was led by them into that dissimulation.

You say that this refers to practice, not doctrine. No matter. I reply that Peter ought to be consistent in practice as well as doctrine. And yet here is the testimony of St. Paul that this supposed head of the Church did not walk uprightly according to the doctrines of Christ. What did Christ say when he sent out the Apostles? "Go preach the gospel, heal the sick, drive out evil spirits." He did not say, Peter, I appoint thee to be the ruler, the bishop, the governor, the pope. He sent them all out with equal power to preach the gospel. And here is a man who had to be censured by St. Paul.

The Roman Church claims to have the deposit of faith because it was committed altogether to St. Peter by our Saviour; and yet here is this very man faithless to the gospel. No wonder that we have so much infidelity in that system.

We must suppose that St. Peter, after the descent of the Holy Ghost, would have understood what was right to teach the people, and that the religion which he then proclaimed, under the influence of the Holy Ghost, ought to be in substance and in the main, the religion of Peter. I put the matter in this way because it is said by the Roman church that after the three denials St. Peter was perfect. And yet, as I have shown you, he was guilty of dissimulation, according to St. Paul in the Galatians; and I think that St. Paul would not tell a lie. Well, after the descent of the Holy Ghost, one would think that the Ruler of the Church could not make a mistake. This is the passage (Acts 2: 37-47.):

Now when they (the people) had heard these things, they had compunction in their heart; and they said to Peter and to the rest of the Apostles: What shall we do, men brethren? But Peter said to them: [The protestant version has it repent]. Do penance (said he), and be baptised every one of you in the name of Jesus Christ, for the remission of your sins; and you shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are far off, whomsoever the Lord our God shall call. And with a great many other words did he testify and exhort them, saying: Save yourselves from this perverse generation. They, therefore, that received his word, were baptised; and there were added to them in that day, three thousand souls. And they were persevering in the doctrine of the Apostles, and in the

communication of the breaking of bread, and in prayers; and fear came upon every soul, and many wonders and signs were done by the Apostles in Jerusalem; and there was great fear in all; etc. v. 47. And the Lord added daily to their society such as should be saved.

This was the declaration of St. Peter immediately after his special enlightenment by the Holy Ghost. What were the people to do? "Repent and be baptised every man of you, in the name of the Lord Jesus." [The Roman version has it, "Do penance," etc.] Did he say I am Ruler of the Church; obey my commandments, and do as the clergy say, or you will be cast out? No; but "repent and be baptised, believing in the divinity of the Lord Jesus Christ, and you shall be saved." That is the substance of the Christian system as to belief. Nothing is said as to the system of government of the Church; there was none at that time. Christ held, and still holds the primacy in everything; we have no proof that He gave that primacy to any one. He gave authority to preach and to teach—but He has not surrendered His power. He has it to-day, and we ought to thank God that He retains it, and has not given it to men who are weak and fallible and liable to dissimulate for their own benefit and their own power. He could not do it, otherwise we would have to say that all the crimes committed in that system are committed by the authority of the Saviour. He is not the author of sin.

St. Paul wrote a great deal, and he never speaks of Peter as the head of the Church. Is it possible, if Peter had that office, that St. Paul did not know it? Is it possible that the Holy Ghost omitted that one point? Our Saviour told his disciples that all things should be brought to their recollection; and yet in all their writings we have nothing to show that any one of them believed that Peter was the head of the Church. There was only one Head of the Church—Jesus Christ. Their great mission was, not to establish an ecclesiastical system, but to proclaim their belief in the divinity of Christ, to preach repentance and faith. Simplicity of belief and devotion were the great characteristics of the early Christian Church. There was about them none of the pontifical

glory that surrounds the papal throne. Christ's mission in the Christian Church was to save the people and to let these earthly glories pass away—to win the people from too much attachment to these things.

I will now quote a passage from St. John bearing upon this subject of papal supremacy. (John 21: 15.):

When therefore they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou me more than these? He saith to Him: Yea, Lord, thou knowest that I love Thee. He saith to him: Feed my lambs. He saith to him again: Simon, son of John, lovest thou me? He saith to Him: Yea, Lord, thou knowest that I love Thee. He saith to him: Feed my lambs. He saith to him the third time: Simon, son of John, lovest thou me? Peter was grieved, because He said to him the third time, lovest thou me? And he said to Him: Lord, thou knowest all things: thou knowest that I love thee. He saith to him: Feed my sheep.

The Romanist says that Christ gave to St. Peter in these words about feeding the lambs and the sheep the power to govern not only the people, but the clergy—the entire flock, the Christian family. They usually preach to the people that our Saviour, by the word sheep, meant the clergy, and referred to the people as the lambs. Now, if you were to call the clergy of the Romish church a set of sheep, I think they would not be at all pleased, but indignant and offended. They claim to be rulers and leaders. They bear the title of lords and princes, but not by any means sheep. So that there is nothing in that argument if properly analyzed, and it is hardly worth consideration. What Christ meant was that Peter should have care over old and young—those who were recently converted, and those who had been converted some time; over all the people. He did not say to St. Peter, “I wish you to understand that I make you the only one in the Church who is to take care of the people, and I do not wish the rest of the Apostles to occupy that position.” Sometimes as we do, Christ would speak to one meaning all, and sometimes to all meaning one. This is common to all languages. We have nothing to show that when he spoke to Peter he excluded the rest. On the contrary, we have St. Paul giving very specific instruction about ordaining the clergy, telling them that the bishops, priests and deacons should be married

men; whereas you know the Roman Church does not permit them to marry. Paul did not quarrel with Peter about the supremacy, because there was no supremacy to quarrel about. Every one felt that he must do all he could to spread the gospel.

And now, let me inquire why, if the Roman Church be in earnest, it does not show more respect to the city in which Peter lived, or the country in which the people witnessed so many things relating to Christ—the city in which Peter preached his first great sermon? Why did not St. Peter found his See in Jerusalem? Christ did not tell him to establish a See in Jerusalem, or in Rome, or in Antioch. If these men are consistent they should make Jerusalem the seat of the Christian Church, for that is where the first Christian Church was established. I suppose that the three thousand souls converted on the day of Pentecost would be enough to make a very respectable congregation. Why, then, did they not keep their See in Jerusalem? Did God ever command them to transfer it to Rome or any other city? But they say, Peter had his See in Rome, and lived there so long, and governed the whole Church. We have not time to discuss the question whether Peter ever went to Rome at all.

If, as they contend, Peter wrote his first epistle from Rome, they must admit that he calls Rome Babylon (1 Pet. 5: 13), and they may have it so; and then the reference in the Apocalypse to Babylon will be consistently explained. It is true that, according to the Romanist, the Babylon of the Apocalypse is London, because it is a very wicked place. By and by they will say that New York is Babylon. Supposing, therefore, that St. Peter did live at Rome, we do not find the Apostles talking about the See of Rome. All their preaching and writing is about saving souls, and yet the Roman Church is all the time preaching and writing about Rome and the primacy of St. Peter. The fact is, that from the beginning until the end of time, Christ will have the primacy of the Church, and it never will be given to any man. Almost any man occupying such a position would soon be beside himself, and would fail in the discharge of his duty, not having moral

strength to resist all the influences that would draw him away.

Again I ask, if Rome is the place of authority and the See of the Church, how came the papal seat to be changed (in the 14th century) to Avignon, in France? There were seven popes who resided in Avignon, and there the See remained for seventy-three years. They were attracted thither by a feeling of nationality, because the first pope who lived there (Pope Clement V.) was a Frenchman. And then the popes thought they would get more money in France than in Italy. At the end of this period of seventy-three years began what is known as the great schism or split, not among the people, but among the popes. At one time there were two popes—not blessing each other, as you might suppose, but frantically cursing one another. And then there were three popes, also cursing each other. Who was the right pope? Who was the successor of Peter? Who was appointed by Jesus Christ? They say there has been no break in the succession; but where was the succession when there were three popes, and when the council deposed one and another, and they fell to cursing and denouncing each other!

Were these popes laboring like Peter and the other Apostles for the salvation of souls, the advancement of morality and the edification of the Church? No; they were laboring to maintain their power, to obtain wealth and honor, and for the preservation of their office and title, and they were a curse and scandal to all Christendom.

Did our Saviour create such an office to be the cause of so much scandal? The Romanists blame the reformers, and denounce the reformation; but the great schism, as it is called, gave many of the Roman clergy the courage to speak the truth, and so led on to the Reformation. The people began to find out that they had been deceived, and to ask the question within themselves whether popes had any authority from the Bible or from St. Peter, and so it came to be felt by multitudes in every land that the papacy was unscriptural, and that the popes were temporal rulers, laboring not for the glory of God, but for the maintenance of their own luxurious style of living.

And, therefore, all honest Roman Catholic people ought to know that this claim of supremacy has no foundation in their own Testament, and certainly not in the Protestant Testament. There is not much difference between the two, after all. The Roman clergy make a great fuss over it; but the great essentials which men ought to know are taught in both. There have been many alterations made in the Catholic as well as in the Protestant version, so that we can scarcely claim to have a copy of the original Douay Bible. But neither in the one nor in the other is there anything to prove that Christ appointed any of the Apostles to be rulers of the Church, or established the papal supremacy. It has been founded in cunning, in bribery, in degradation, in covetousness and in oppression. It has been established as a great temporal power, whereas the Christian Church is a spiritual power. The priests say that the Protestants are always denying, and offer nothing to the people but negativism and negation. Suppose that it be so. There is a great power in negations. Suppose you drop out certain negatives from religion, you would, I think, soon overturn all Christianity and all morality. The pretend to belief in the Ten Commandments. Suppose you omit the word "not" from the Ten Commandments, how long would society hold together? Make the fifth commandment "thou shalt" instead of "thou shalt *not* kill," or the sixth command "thou shalt" instead of "thou shalt not commit adultery." The "not" is the very heart and contains the very life-blood of the commandments. There is no use, then, in saying that these denials of Protestantism are nothing, and that Protestantism is a system of negations. Let not Protestants be frightened because the priest stands up in his robes and says that he has studied all the theologies and the philosophies. It would be far better if he had a little common sense than to have read so many libraries and come and deceive the people, many of whom can hardly write their names. But their Church keeps them in that position, and want them to believe nothing but her dictum. The great aim of the Catholic system is to keep the people in ignorance. The great aim of the Protestant system is to enlighten the

people, so that they may not be led astray by the vain philosophy of deceitful men.

You will observe that I have quoted from the Roman version itself, on which the claim of papal supremacy is based, and you have seen that when properly examined there is no such doctrine there.

But some say that a great many Protestants are not good people. I reply, the fault is theirs. They have the light and the opportunity, though many of them do not appreciate them. What efforts would you not make on behalf of your principles if the Roman Church had the same power here as in Spain, to cast you into dungeons, to take husbands from their wives, parents from their children, dragging them in the middle of the night to prison to die of starvation, to sink in mud till they are suffocated, or to be exposed to the sun in lofts till they are burned to death, so that in the end you would not know your own flesh and blood? You would make any sacrifice to build up a true and pure Christianity; and when you got it you would glory in it. Yes; Christian liberty is a thing to be deeply and highly appreciated. If you surrender these liberties you are yourselves to blame. The people of this country are free, and they ought to labor to maintain that freedom, and let no man claiming to succeed St. Peter deprive them or their children of that blessed gospel which Christ has brought to us.

Be faithful, friends, to the principles you have inherited from the Reformation. If your government is defective in some things, take a pride in making it as perfect as possible, and keep away from the men whose hands are dripping with human blood. Keep clear from that pernicious system whose history is darkened with crime, murder, adultery and bloodshed. Permit Romanism to govern the United States, as it is striving to do, and you or your children will suffer as people have suffered in Italy and other parts of Catholic Europe. All true citizens of this great country should be united in opposing this system, which labors for man more than for the glory of God—more for an earthly power than for the enlightenment and salvation of mankind.





APR 8 1929

